



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Although the book shows evidences of having been written hurriedly by a scholar who is at the same time an active business man, it contains much that is new and suggestive. Copious extracts from other Peruvian writers are inserted to reinforce the author's conclusions on various points, affording a convenient means of reference for the topics covered.

Sr. Dávalos y Lissón reveals himself as one of the few Peruvians who realize that their country is not one of unlimited resources and wealth, but confesses that its development is handicapped by the most stupendous natural difficulties. He rightly points out, however, that for this reason unusual credit is due for what has been accomplished during the past century. The author promises a third volume on other economic factors in Peruvian development.

W. E. DUNN.

Lima, Peru.

The People of Mexico; Who they Are and How they Live. By WALLACE THOMPSON. (New York: Harper and Brothers, 1921. \$2.50.)

Trading with Mexico. By WALLACE THOMPSON. (New York: Dodd, Mead and Company, 1921. Pp. xi, (2), 271.

The Mexican Mind, a Study of National Psychology. By WALLACE THOMPSON. Boston: Little, Brown, and Company, 1922. \$2.50.)

The author has had extensive journalistic experience in Mexico, and was a member of the Doheny Research Foundation, the files of which he has used in writing these books. His materials are also drawn from a number of Mexican writers and from his own observations. The two parts of *The Mexican People*, with *The Mexican Mind*, Mr. Thompson characterizes as a trilogy of studies on social and political aspects of Mexican life. *Trading with Mexico* is really a continuation of the thesis maintained in the first two, carried to a logical conclusion in the economic field.

Briefly, this thesis, forming the whole of the author's argument, is as follows: The Mexican people are a hybrid race formed by the amalgamation of Spanish and Indian elements without other significant intermixtures; they combine the vices of both races without appreciably conserving the virtues of either; they have arrived at their present unenviable condition by successive revolutionary eliminations of their white upper and better classes; the residual mestizo population is dominated by Indian characteristics, and the current revolution, while declaiming high ideals of socialization through nationalization of natural

resources, has been and is in reality a disorderly decline into "Indianism"; the real aspiration of the revolution has been to eliminate all white men and restore Indian life and institutions; the only hope of reconstruction for the country consists in the resumption of white control, which is to be brought about through education, through the return of the expatriated Mexicans, and the non-political activities of the large companies of American investors in Mexico. It is difficult to state in few words the argument of nearly a thousand pages, but in the main this is a fair statement of the author's theme.

The best work of the three is the first, *The People of Mexico; The Mexican Mind* is disappointing, even irritating, in the assurance with which conclusions are arrived at without sufficient data; much of the harsh criticism of the mentality of the Mexicans is probably true, but it cannot be generalized upon without a preceding lengthy series of experiments or observations made by trained sociologists or psychologists; the author pretends to be neither. *Trading with Mexico* is a characterization of business conditions and methods which developed during the active years of Madero and Carranza; much of its contents pertains to a situation now happily gone by; it is rather a document of those times than an ex-parte analysis of them.

In *The People of Mexico* the origins and processes of political and social life are portrayed, and an exposition of the influences of environment accounts for the general decadence of the country. Mexico is in the lowest vitality class, with an enormous birth and death rate, a huge infant mortality, and a short average longevity. These factors are due to improper nourishment, war, lack of sanitation, poverty, apathy, and venereal disease. The caste stratification, going on from time immemorial and resulting in the elimination of the true upper class, the author correctly though reluctantly blames upon the upper classes themselves. "All this may indeed be the fault of the men who surrounded Díaz and who failed to lift the level of the dull, unthinking mass toward their own intelligence, the recurrence of the age-old failure of those in power to raise up a generation of strong men to succeed them."

This truth seems to the reviewer a much more potent cause of Mexico's inefficiency than it does to the author. The lower classes can hardly be blamed for their "dull, unthinking" character if the upper element has not taken more interest in them than has been the case. In his discussion Mr. Thompson reverts again and again to the prop-

osition that the period of the Spanish occupation, being a white period, was an altogether beneficent one, and that the Díaz régime, being a replica of the vicéroyal period, was the only time during which Mexico made visible strides toward national entity. There was indeed much of beneficence in both periods, much of constructive value and permanency. The reviewer maintains that these beneficent features have not been lost entirely, that the struggle of the revolution in its ideality has been to conserve them, and that the dominating passion, wherever free from the gross imperfections of the revolutionary epoch, has been to retain white culture and social organization, and not to revert to "Indianism", whatever that may mean.

But despite their beneficence the obvious historical fact remains, that the colonial régime and the Díaz régime were shaken off because they were unsatisfactory. Both were benevolent despotisms, and the fault of benevolent despotism has been clearly indicated in the author's words above. The revulsion against them caused the irrational disorders which occurred precisely because the revoltors had destructive criticism and scant constructive criticism to offer, added to utter inexperience of any system of government. Underneath these basic reasons and growing out of them, lay opportunity for all manner of abuse of the occasion which has always been the characteristic of revolution. It is not best to indict a whole people on the charge of wanting a new system of government out of sheer wantonness. The new system may be a grotesque conception evolved with a bizarre idealism, as the revolutionary socialism of Mexico has been, and it may be malformed in the execution by private and public thievery, graft, persecution, and horror, as the Mexican Revolution has been, but somewhere there is a real and sufficient cause if unrest is general and widespread, and somewhere there is a real and efficient cure, if a true analysis is made and the suitable remedy applied.

The trouble lay, during the colonial epoch, with the faulty system evolved for the exploitation of dependent peoples by dominant ones. The experience was and still is practically universal. Happy blends of dominant and dependent cultures have been missed because control, necessarily focused on commercial profit, has either neglected the spiritual development and amalgamation of racial groups, or it has neglected the dissemination of economic opportunity to such an extent that contentment with the exploiting system evolved has been impossible of attainment. Such participation as has been evolved has resulted only in semi-intelligent protest, discontent, and disruption,

because it has never been capable of spiritual advancement comparable with material gains. To put it another way, the most beneficent class control in dependent countries, that under Díaz being a striking instance, usually leaves the dominated element suspicious that its participation in benefits achieved is not commensurate with its own effort or with the reward obtained by the dominant group.

Hence it can not be a happy solution which Mr. Thompson suggests to turn the amelioration of Mexican interests over to American capital in Mexico, aided or not by the Mexican refugee element in the United States (*Trading With Mexico*, pages 269-270). It is obviously true that foreign capital has done miracles for Mexico, both in material development and in social amelioration of the working people associated with foreign enterprise, but for American companies to make demands for changes in legislation under threat of or actual cessation of production is to adopt the tactics of the Mexican bandit. Mr. Thompson's statement that the foreign companies in Mexico have a right to do as they please in developing such a program is little short of astonishing. The problem of international relationships is hardly susceptible of satisfactory solution through the agencies of companies with vested rights to protect. However benevolent their purpose or however correct their motives, their attitude is bound to be partisan and their action the subject of suspicion in both Mexico and the United States, and if they experience difficulty in enforcing their program, their appeal must eventually lie before the American government, where it belongs in the first place. The intimations of the Department of State are likely to command more respect in Mexico and to be more responsive to the desires of the United States than action by investors. Even the present attitude of our government in demanding a treaty, so-called of amity and commerce (the observance of which must ultimately depend on the exercise of just that force which can legally be exercised without any precedent convention) is much to be preferred over pressure exerted by privately employed capital. The visible effects of the American "mild insistence urging men's minds to vaster issues" have been palpably better than the course Mr. Thompson suggests.

In the use of historical material the author has fallen into some errors which should be pointed out. His account of the migrations of the primitive Mexicans, taken from Bancroft, is held by modern students to be erroneous. His statement that the *encomienda* system was materially affected by the promulgation of the "New Laws" in 1542-1543 is again erroneous. The *encomienda* system persisted legally until

the eighteenth century, when it was superseded by a system of providing the Indians with seeds, food, tools, and work animals by the *alcaldes mayores*. The actual practices of the *encomienda* and the *alcalde* system are the direct forerunners of the perpetual debt system which characterizes modern peonage. These criticisms are not intended to belittle the real value of much of the material contained in the three volumes, notably in *The People of Mexico*. In the latter work the discussion of the vitality of the Mexican people, their religion and their actual programs, are amongst the most valuable parts. It is in such chapters as these that the book rises from the position of documentary record of the disappointment experienced by foreigners in Mexico at the ill success of their program of development of natural resources, and becomes a genuine contribution to the study of Mexican economic and political conditions.

HERBERT INGRAM PRIESTLEY.

University of California.

California Trails, Intimate Guide to the old Missions. By TROWBRIDGE HALL. (New York: The Macmillan Company, 1920. Pp. (10), 243. Illustrations. \$2.50.)

The historical parts of this interesting volume are taken mainly from Bancroft, Hittell, and Engelhardt, who the author says in his "foreword" practically exhaust all original sources—thus ignoring (let us hope unwittingly) all the careful, conscientious work of the present California historical school, which has unearthed much that is new and made more intimate and detailed much that is told by its predecessors. However, history serves here a minor part, playing, indeed, if the simile be permitted, somewhat the same role as the chorus in the Greek play. It is the thread upon which is strung something of the story of the California missions.

This account of the missions and El Camino Real (the Royal Road) of old Spanish days is, as might be expected, conceived and executed in an artistic manner. The author has made use of the striking events connected with the founding and life of the missions, rightly weaving his story about the founders, unto whose thoughts and purposes he enters with an easy tolerance that lends charm to the narrative. Fact is interspersed with legend in such a manner that no page of the book is dull or uninviting. Old Spanish days, which still give an aroma to the present in many parts of California, are contrasted with the present at every instant. Clearly this is a book to be read without too critical an eye on details but for the mere enjoyment thereof.